

*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary-le-Bow, on Friday
the 21st Day of February, 1800;*

AGREED, that the Thanks of this
SOCIETY be given to the Right
Reverend the Lord Bishop of *Exeter*,
for the Sermon preached by him
this day before the SOCIETY; and
that his Lordship be desired to deliver
a copy of the same to the SOCIETY
to be printed.

WILLIAM MORICE, Secretary.



SERMON, &c.

MARK, c. iv. v. 26, 27.

**AND HE SAID, SO IS THE KINGDOM OF GOD, AS
IF A MAN SHOULD CAST SEED INTO THE GROUND,
AND SHOULD SLEEP AND RISE NIGHT AND DAY,
AND THE SEED SHOULD SPRING AND GROW UP HE
KNOWETH NOT HOW.**

BY this parable, with others of a
similar purport, are represented the gradual and
progressive nature of the Gospel Dispensation,
as well as the full maturity and extent which
it should ultimately attain. Some reflections
on this characteristic of our Holy Religion, as
given us by its Divine Author, and exemplified
in the course of its history, may seem not un-
connected with the design of this Venerable
Society, nor unsuitable to the occasion which
calls us together.

1. The first reflection which occurs on this subject, is the conformity of this characteristic to the prophecies relating to the Messiah.

When the gracious promise of a Redeemer was first given as a consolation to Adam, under the weight of his transgression, the time of its completion was left indefinite; and it seems to have been almost entirely lost among his posterity, till their corruptions and wickedness had attained to so high a pitch, as to provoke the Almighty to extirpate from the face of the Earth nearly the whole of that Seed of the Woman, from whom the Redeemer was to arise. A remnant, however, was saved, to carry on the purposes of God, and bring to perfection the counsels of his unerring will.

The manner in which the particulars of this will were gradually opened to mankind; the steps by which the promise made to Adam was first renewed to Abraham, and afterwards preserved, and from time to time unfolded to his Descendants; while, at the same time, the various revolutions of manners, learning, and empire, had both served to impress the Gentiles with a sense of the necessity of some such Deliverer, and to connect them with the
Jews

Jews by their political situation in such a manner as to prepare and facilitate the means of dispersion to the Gospel; these circumstances must readily occur to the attentive reader of history, and have been frequently pointed out to notice: And though it is well known, that not only the Jews in general, but even the immediate Disciples of our Lord, looked for a temporal Deliverer who should restore the Kingdom to Israel; yet it is evident that they could not have drawn so erroneous a notion of the Messiah, from an unbiassed attention to the declarations of their Prophets. The peaceable state of Christ's Kingdom, so strongly shadowed forth by the Prophet Isaiah, when * *the wolf should dwell with the lamb, and the leopard lie down with the kid*, must at least indicate that his dominion was not, like that of the Impostor Mahomet, to be established by the sword. And the many intimations that the calling of the Gentiles, though it were one gracious purpose of the Redeemer's coming, yet should be postponed 'till after the final obstinacy and rejection of the Jews, shews that the Light of the Gospel

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* Isaiah, c. ii. v. 6.

was not to be displayed at once in its full splendor. Hence the Prophecy of Isaiah concerning the modest and reserved deportment of the Messiah, at his first entrance on his ministry. * *He shall not strive nor cry, neither shall any man hear his voice in the street; a bruised reed shall he not break, and the smoking flax shall he not quench, 'till he send forth judgment unto victory.* To this passage does † St. Matthew refer us, when he relates the care which Jesus took to conceal the performance of his Miracles from too general notice in the early part of his Mission; a care which seems to have had its rise in this very circumstance, namely, a desire to proceed by degrees in the manifestation of himself; and to establish his reputation by the Works he performed, before he claimed the assent of mankind to the Word he should preach.

As therefore this circumstance in his character corresponded to the predictions concerning the Messiah, so does it also serve to clear and justify his conduct; and to shew the tendency of it throughout every particular to the accomplishment of that gracious plan, which

* See Isaiah, c. xlii. v. 2, 3. † St. Matthew, c. xii. v. 19, 20.

which was laid from all ages in the counsels of the Almighty, for the redemption of mankind.

2. For it is evident, that he did not, by the miracles he performed, seek any temporal advantage or reputation to himself; but on every occasion, whether he concealed or proclaimed himself; whether he prudently withdrew himself from danger, or boldly met it; he had nothing in view but to answer the great end for which he came into the world. Accordingly, for some time after his entrance upon his Ministry we find him equally avoiding the applause of the multitude and the persecution of the rulers; and for that purpose frequently withdrawing himself from the public eye, and retiring into deserts; and generally shewing himself at a distance from Jerusalem, in the countries of Samaria and Galilee; supporting his heavenly doctrine by a series of beneficent Miracles, not calculated merely to surprize by their novelty, but to engage and conciliate those with whom he conversed to his pretensions and doctrines. Upon the same principle, perhaps, we may account for the method in which he generally chose to convey his instructions; I mean, the frequent

frequent use of parables ; which, to an audience of that country, were sufficiently intelligible to open to them the nature of the point in question, but not always to be fully comprehended without due attention and a willing mind. To his immediate Disciples therefore, in whom he found the most of those qualifications, he vouchsafed a more explicit interpretation of his meaning. But even they received the graces imparted to them by a just gradation. In the course of his Ministry their prejudices seem frequently to have obstructed the effect of his doctrines, and the influence of his example ; and it was not 'till near the end of it, that he ventured to open to them the true scope of those Prophecies which related to the sufferings and death of the Messiah, and the necessity of their accomplishment. Even then also he kept back a part of the knowledge necessary to fit them for the full employment of their Ministry. * *I have yet many things to say unto you, but ye cannot bear them now.* Nor did the communication he made supply them with sufficient strength to support them on the occasion. They forsook him, and fled ; and the most

* St. John, c. xvi. v. 12.

most confident among them denied him. Yet after his final departure, when the Holy Ghost, according to his promise, had descended upon them, and supplied all the deficiencies of their faith and resolution, we find them all boldly bearing witness to the Truth, and despising danger and death itself in the prosecution of the task they had undertaken.

Thus does this consideration of the gradual progression of the Gospel serve to clear up to us the conduct both of Jesus and his Disciples, in the course of his Ministry.

In like manner may the subsequent history of Christianity be illustrated and explained also from this principle. For as our Savior and his Apostles, though they made use of extraordinary powers to evidence their divine Mission by the operation of Miracles, yet left the effect of those Miracles to the natural workings and dispositions of the mind, in those who beheld them; so it pleased God, when that evidence was sufficiently established, and the seed of the Gospel fully sown, to withdraw his particular interposition, and leave it to struggle in its progress with the various impediments which the prejudices of the world would natu-

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rally throw in its way. Hence we have seen it contending, at different periods, with adversaries of every kind; sometimes the object, at other times the instrument of persecution; exposed alternately to all the vicissitudes of human affairs, and overwhelmed in the fluctuating revolutions of manners; yet on the whole secretly working its way, and through all the impediments which have obscured and almost extinguished it, yet still maintaining its ground, to the support of its true votaries, and the discomfiture of its enemies.

In this wonderful Preservation and Propagation of the Gospel. we cannot but acknowledge the protecting hand of a Divine Providence, guiding it through all the changes and chances of the world, and making even the passions of mankind co-operate eventually to the growth of its evidences, and the elucidation of its doctrines. But yet that Providence was not exerted in the same visible manner as attended the first promulgation of it. The Miracles with which it was then accompanied were clearly intended to evidence the Mission of those who were favored with the power of performing them; to convince the Jews that
Jesus

Jesus was the promised Messiah ; and the Gentiles, that he was a Teacher sent from God ; and to shew to both of them that his Apostles did really bear the commission they pretended from him. Their operation went not to control the passions and compel the faith of mankind. They were not calculated to expedite the Growth of the Good Seed, by removing all the tares which might choak it.

In a word, the Gospel was not indebted for its propagation to any irresistible influence or overpowering authority ; but was left to avail itself of such circumstances as the course of events in this world, secretly directed by the Providence of God, should bring forth to its assistance. In this manner did the seed imperceptibly spring and grow up, 'till, from the smallest grain, it became a great and flourishing tree, * *so that the fowls of the air might lodge under the shadow of it.* In this manner, according to the prophecy of Isaiah, did † *a little one become a thousand, and a small one a strong nation.* And having this prophecy thus far accomplished, we may hope and trust that the same invisible hand will direct the future

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progress

* V. 32.

† C. lx. v. 22.

progress of the Gospel to its full completion,
that the ways of God may be known upon earth ;
his saving health among all nations.

This view of the Gospel as to its gradual and progressive nature, which we have remarked in the general propagation of it, may be applied also to its influence upon the minds of individuals. The breaches which we are continually making in the covenant entered into at our baptism, can only be repaired by a diligent repentance and amendment. And how complete soever must be the change effected in us by this new birth or spiritual regeneration, yet we have the authority of our Savior himself, that it is gradually and imperceptibly brought about. * *The wind, says he to Nicodemus, bloweth where it listeth ; and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit.* But if this be a just description of the influence of the Gospel, what shall we say to those sudden impulses and frantic transports which distinguish the modern Enthusiast? Surely we have a right to call for some proof of that inspiration to
which

* St. John, c. iii. v. 8.

which he pretends; some effect of that heavenly spirit which he claims, and which, we are told, will be known by its fruits! And shall we in general find that * *love, joy, peace, and long suffering; that gentleness, goodness, and faith; that meekness and temperance*, against which, as the Apostle says, † *there is no law*; because those who are *led by the Spirit are not under the law*? Rather may we not fear, that in taking to themselves this exemption from the law by which others are bound; from the law of reason and morality, purified, strengthened, and sanctioned by the law of Christianity, these men have been more ready to seize on the privilege, than to make good their claim to it. The ‡ *wisdom which is from above*, says St. James, *is first pure, then peaceable, gentle, and easy to be intreated; full of mercy and good fruits; without partiality, and without hypocrisy.*

If then we expect to || *grow in grace, and the knowledge of our Lord and Savior Jesus Christ*, we must beware lest being led away by the error of the wicked, we fall from our own steadfastness; the mind must be purified, and the corruption

• Gal. c. v. v. 22, 23. † V. 18. ‡ St. James, c. iii. v. 17.
|| 2 St. Peter, c. iii. v. 17, 18.

corruption of the will must be healed, before we can rectify the judgment, or be capable of discerning spiritual truths. * The Parable in the text then, whilst it seems to express the inactivity of the husbandman after he has first cast the seed into the ground, is not to be construed to authorize a similar inactivity and indifference in those who teach, or those who receive the healing doctrines of the Gospel. The husbandman in this case, is Christ; and the inference to be drawn from the passage before us, is only that his visible and sensible interference is not to be expected in the operation of his word upon our minds. God indeed by his Divine Grace, which, if we quench it not, we shall receive, will work in us both to will and to do, of his good pleasure; yet not arbitrarily and capriciously, but in proportion to what he sees in us, and in co-operation with our own endeavors.

From these reflections it will appear to be a duty incumbent upon all who are possessed of leisure and abilities for the task, to assist in *casting the seed into the ground*; to watch over the rising crop; and by renewed and continued endeavors

* Vid. Grot. in locum.

endeavors to assist that growth, which the invisible hand of God can alone bring to maturity. In conformity to these principles, the labors of this Venerable Society have ever been directed to the removal of those impediments which the corruption of human nature had thrown in the way of Christianity. In its first institution, it had partly in view the restoration of that Ecclesiastical Polity, the destruction of which in this country had been the cause of confusion, and every evil work; and the want of which, among the numerous and discordant Sectaries who settled in America, had gone nigh to extinguish the very name and idea of Religion. The success of this attempt, at least as far as related to the most essential part of it, namely, the bringing back the people to a sense and practice of religious duties, and the preservation of that sense by some settled method and order of government, continued to give increasing satisfaction to the Society, whilst all the Colonies remained in our hands. But since it has pleased Providence, in the revolution of human affairs, to withdraw them from their connection and dependence, we can only follow them with the affection

affection of brotherly love, and with our prayers for the success of their endeavors in the continuance and perfection of that undertaking which We had happily begun.

Much, however, is still left for our care, in supplying the religious wants and assisting the growing prosperity of our remaining Colonies : but the difficulties are greatly removed, both by the general state of those Colonies, and by the advantage we derive from that Ecclesiastical Establishment which has been introduced among them. The Propagation of the Gospel under such circumstances, therefore, does not seem to require any other qualifications than would be necessary to a Preacher of it here. But the Missionary who undertakes the conversion of the wild Indian or the ignorant Negro, has a deeper foundation to lay. The soil which He is to prepare has long been over-run with weeds ; and the little remains of the good seed originally sown have been stifled and choaked with tares. Unacquainted with themselves ; ignorant of their own powers and faculties ; this unhappy Race know not how to appreciate those virtuous sentiments, or those religious ideas which occasionally arise
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in their mind; much less how to cultivate and bring them to perfection; while, at the same time, those minds are darkened by childish superstition, and the impressions of a supernatural Being degenerate into the fooleries of sorcery and witchcraft.

With what persevering care must this rubbish be cleared away; with what unremitting diligence must these people be brought to some previous sense of the nature of that God, whose * *will they are required to do*, before any attempt can be made to introduce the doctrines of Him, whom he hath sent.

Nor have we sufficient ground, even in this case, to rely on an expectation that it will please God considerably to abridge this labor, by sudden illuminations of his Grace. The immediate conversion of three thousand souls, added to the faith by a single Sermon of St. Peter, can afford no argument on which to ground such expectation; since, independent of the miraculous assistance which it pleased God to give to the first Propagators of the Gospel, neither the speaker nor the hearers were in circumstances similar to the present. In the

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former,

* See John, c. vii. v. 17.

former, we see an inspired Apostle, full of the Holy Ghost; nor is it necessary to conclude that the latter were wholly unprepared to receive these doctrines, by previous reflection and consideration; by a sense of their own wants, and the testimony of their own senses to the facts on which the doctrines were grounded. But in the present instance, how sincere and how earnest soever we may be in our endeavours, still it must be remembered that *we have this treasure in earthen vessels*; and experience teaches us that the good purposes of God are now principally at least brought about by the co-operation of human means, and the agency of second causes. Sometimes, indeed, we are told of those, who being suddenly *pricked in heart*, by the preaching of zealous teachers, appear to bring forth the fruits of a real conversion. But the seed thus sown will I fear be generally found to have fallen on ** stony ground*; where, though it may *forthwith spring up*, yet *having no root, it will speedily wither away*.

Great however as we state the difficulties which attend these undertakings, yet let us not
remit

* St. Matthew, c. xiii. v. 5, 6.

remit our industry, or despair of success. Much may certainly be done by diligent observation and attention ; by a watchful care ; and by steady zeal, not yielding to temporary disappointment. Above all, those impressions may be made on the tender mind of childhood, which perhaps no labor can implant in the breast of riper age. Let us not be wanting in our endeavors to send forth laborers whose industry may prepare the ground, and cast the seed into it ; confiding both in the wisdom and the promises of God, that whether the harvest be sooner or later, yet in due time *we shall reap, if we faint not* ; and that however the effect of our labors may appear to be hid from our sight, and obscured by the more splendid and brilliant events of the world, yet in the mean time the Providence of God is secretly working to establish his kingdom upon earth, and *the seed springing and growing up we know not how.*

An ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 15th Day of
February, 1799, to the 21st Day of
February, 1800.

KING William III. was graciously pleased,
 on the 16th of *June*, 1701, to erect
and settle a CORPORATION with a
perpetual succession, by the name of THE SO-
 CIETY FOR THE PROPAGATION OF THE
 GOSPEL IN FOREIGN PARTS; for the re-
ceiving, managing, and disposing of the contri-
butions of such persons as would be induced to
extend their charity towards the Maintenance of
 a Learned and an Orthodox Clergy, and the
making of such other provision as might be necessary
for the Propagation of the Gospel in Foreign Parts,
upon information, that in many of our PLAN-
 TATIONS, COLONIES, and FACTORIES be-
yond the seas, the provision for Ministers was
mean, and many other of our said PLANTA-
 TIONS, COLONIES, and FACTORIES, were
wholly unprovided of a maintenance for Ministers,
 and

and the public worship of God; and that, for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several other Lords, and eminent persons in the State, with a power to elect, from time to time, such others to be Members of the Corporation, as they, or the major part of them, should think beneficial to their charitable designs, to receive the donations of all charitable and well-disposed persons towards this most pious design: And thro' an especial blessing *this work of the Lord hath all along prospered in their hands.*

The Society, as their Charter directs, give an annual account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several sums of money by them received, and laid out, and of the management and disposition of the revenues of the Corporation: An Abstract of which, and of their proceedings, they annually publish, and take this opportunity of returning their most hearty thanks for the particular Benefactions and Legacies which were received in the year 1799, viz.

From

	£	s.	d.
From <i>Nathaniel Kemp</i> , Esq; -	1	1	0
<i>A. W.</i> by Messrs. <i>Sikes</i> and Co. 5	5	0	0
<i>Lady Bagot</i> , -	1	1	0
<i>Mrs. Lonsdale</i> , of <i>Barham Hall</i> , 2	2	2	0
<i>Mrs. Collinson</i> , by the Bishop of <i>Gloucester</i> , - - -	2	2	0
<i>Mrs. Allen</i> , by Ditto, - -	2	2	0
the Dean of <i>York</i> and his Friends, - - -	13	7	4
one year's payment of <i>Mrs.</i> <i>Dorothy Robinson's</i> legacy during the life of <i>Mrs.</i> <i>Elizabeth Fowler</i> , for the year 1797 - - -	4	4	0
<i>Mrs. Morton</i> , of <i>Twickenham</i> , by <i>J. Bacon</i> , Esq; - -	2	2	0
the Hon. <i>Mrs. Talbot</i> , - -	5	5	0
her Royal Highness the Duchess of <i>Gloucester</i> , -	5	5	0
the Countess of <i>Euston</i> , -	1	1	0
the Countess of <i>Derby</i> , -	2	2	0
the Countess of <i>Cardigan</i> , -	2	2	0
the Countess <i>Waldegrave</i> , -	1	1	0
the Countess <i>Spencer</i> , - -	2	2	0
<i>Mrs. Elizabeth Bagot</i> , - -	1	1	0
Right Hon. Lady <i>Belgrave</i> , by the Rev. Dr. <i>Finch</i> , -	10	10	0
the Hon. <i>Mrs. Leigh</i> , - -	10	10	0
a further part of <i>Mr. Scott's</i> legacy, by the Rev. Mr. <i>Gee</i> , of <i>Ipswich</i> , - - -	144	1	8
		From	

From *Richard Burgh*, Esq; of Co-
ventry, - - -

I I 0

In a cover, by post, from Ro-
chester, to the Secretary, -

I 0 0

one year's payment of Mrs.
Dorothy Robinson's legacy
during the life of Mrs.
Elizabeth Fowler, for 1798

4 4 0

Produce of two *India* bonds,
the legacy of Mrs. *Susannah*
Frederick, (stamp duty of
12*l.* being deducted) -

201 4 11

George Wilson, Esq; of Upper
Gower Street, - -

I I 0

a Lady unknown, by Mr. *Til-*
bury, - - -

15 0 0

Mrs. *Wray*, of *Newton Kyme*,

I I 0

a Lady unknown, by the Se-
cretary, - - -

2 2 0

Mrs. *Hayter*, - - -

I I 0

£ 445 16 11

A LIST

A LIST of the Society's Missionaries, Catechists and School-masters, with their respective Salaries, and the places at which they officiate.

NEWFOUNDLAND.

Annual Salaries.

		£.
1	Mr. John Harries, Missionary at St. John's, — — —	100
2	Mr. Lionel Chaney, School-master at St. John's — — —	15
3	Mr. — — — Missionary at Harbor Grace and Carboneer, — — —	100
4	Mr. William Lampen, School-master at Harbor Grace, — — —	15
5	Mr. John Clinch, Missionary at Trinity Bay, — — —	100
6	Mr. John Thomas, Catechist and School-master at Silly Cove, — — —	15
7	Mr. — — — Missionary at Placentia, — — —	100
8	Mr. Peter Saunders, School-master at Burin, — — —	15
9	Mr. John Dingle, Missionary at Ferry-land and Baybolls, — — —	100
10	Mr. George Bemister, Catechist and School-master at Bonavista, — — —	15

NOVA SCOTIA.

11	Mr. Robert Stanfer, Missionary at Halifax, — — —	70
12	Mr. George Wright, Missionary to the Germans at Halifax, — — —	35
	D — — —	13
	Mr. — — —	

13	Mr. Jacob Bailey, Missionary at Anna-	40
	polis, — — — — —	
14	Mr. Charles Bailey, School-master at	10
	Annapolis, — — — — —	
15	Mr. Archibald Paine Inglis, Missionary	50
	at Granville, — — — — —	
16	Mr. William Kerr, School-master at	10
	Granville, — — — — —	
17	Mr. Richard Money, Missionary at Lu-	50
	nenburgh, — — — — —	
18	Mr. E. C. Willoughby, Missionary at	50
	Windsor and Newport, — — — — —	
19	Mr. William Colfell King, Missionary at	50
	Rawdon and Douglas, — — — — —	
20	Mr. Green, School-master at Onslow, —	10
21	Mr. William Twining, Missionary at	30
	Cornwallis and Horton, — — — — —	
22	Mr. Matthew M'Loughlin, School-master	10
	at Cornwallis, — — — — —	
23	Mr. James Wiswall, Missionary at Wilmot	50
	and Aylesford, — — — — —	
24	Mr. James Manwairing, School-master	15
	at Aylesford, — — — — —	
25	Mr. William Cropley, Catechist and	15
	School-master at Wilmot, — — — — —	
26	Mr. Roger Viets, Missionary at Digby, —	50
27	Mr. James Foreman, School-master at	15
	Digby, — — — — —	
28	Mr. Thomas Bonthron, School-master at	15
	Clements, — — — — —	
29	Mr. Joshua Wingate Weeks, Missionary	50
	at Guyborough, — — — — —	
	30 Mr.	

- | | | | |
|----|--|---|----|
| 30 | Mr. Patrick Patton, School-master at | } | 10 |
| | Guyborough, ——— ——— | | |
| 31 | Mr. Thomas Shreve, Missionary at | } | 50 |
| | Parrsborough, ——— ——— | | |
| 32 | Mr. William Conroy, School-master at | } | 10 |
| | Parrsborough, ——— ——— | | |
| 33 | Mr. Thomas Bowlby Rowland, Missionary | } | 50 |
| | at Shelburne, ——— ——— | | |
| 34 | Mr. Peter M'Condachie, School-master | } | 15 |
| | at Campbell Town, Sheet Harbour, — | | |
| 35 | Mr. John Campbell, School-master at | } | 10 |
| | Stormont, Country Harbor, ——— | | |
| 36 | Mr. Benjamin Gray, Missionary at Pres- | } | 30 |
| | ton, &c. ——— ——— | | |
| 37 | Mr. John Millidge, Missionary at West- | } | 50 |
| | morland, &c. ——— ——— | | |
| 38 | Mr. Theodore Valleau, School-master at | } | 6 |
| | Westmorland, ——— ——— | | |
| 39 | Mr. John Dunn, School-master at Am- | } | 6 |
| | berst, ——— ——— | | |
| 40 | Mr. Robert Norris, Missionary at | } | 80 |
| | Chester, ——— ——— | | |
| 41 | Mr. Charles William Weeks, Missionary | } | 50 |
| | at Weymouth, ——— ——— | | |

NEW BRUNSWICK.

- | | | | |
|----|---|---|----|
| 42 | Mr. George Pidgeon, Missionary at Fre- | } | 50 |
| | derickton, ——— ——— | | |
| 43 | Mr. Matthew Brannen, Schoolmaster | } | 10 |
| | at Frederickton, ——— ——— | | |
| 44 | Dr. Mather Byles, Missionary at St. John's, | | 40 |

45	Mr. John Beardsley, Missionary at Mau-	} 35
	gerville and Burton, — — —	
46	Mr. W. Simson, School-master at Mau-	} 10
	gerville, — — —	
47	Mr. Simeon Lugrien, School-master at	} 10
	Burton, — — —	
48	Mr. James Scovil, Missionary at Kingston,	50
49	Mr. Jesse Hoyt, School-master at Kings-	} 10
	ton, — — —	
50	Mr. Samuel Andrews, Missionary at St.	} 50
	Andrew's, — — —	
51	Mr. James Berry, Catechist and School-	} 15
	master at St. Andrew's, — — —	
52	Mr. Richard Clarke, Missionary at Gage	} 50
	Town, — — —	
53	Mr. Samuel Morton, School-master at	} 10
	Gage Town, — — —	
54	Mr. Oliver Arnold, Missionary at Sussex	} 50
	Vale, — — —	
55	Mr. — — — School-master at	} 10
	Norton, — — —	
56	Mr. Jeremiah Regan, Master of the In-	} 10
	dian School at Sussex Vale, for teaching	
	the White Children, — — —	
57	Mr. Frederic Dibblee, Missionary at	} 50
	Woodstock, Northampton, Prince Wil-	
	liam and Queenboro' Towns, and Su-	
	perintendant of the Indian School at	
	Woodstock, — — —	
58	Mr. William Brafer, School-master at	} 10
	Springfield, — — —	

CANADA.

C A N A D A.

- 59 Mr. *John Stuart*, Missionary at *Kingston*, }
Cataraqui, and to the *Mohawk Indians*, } 50
60 Mr. *William Bell*, School-master to the }
Mohawks at *Quenti*, — — — } 30
61 Mr. *John Doty*, Missionary at *William* }
Henry Town, — — — } 50
62 Mr. *John Langhorn*, Missionary at }
Ernest Town and *Fredericksburg*, — } 50
63 Mr. *Robert Addison*, Missionary at *Niagara*, 50
and for visiting the *Indians*, — 20
64 Mr. *Jehosaphat Mountain*, Assistant at }
Three Rivers, — — — } 50

CAPE BRETON.

- 65 Mr. *Ranna Cossit*, Missionary at *Sydney*, 50

BAHAMA ISLANDS.

- 66 Mr. *John Richards*, Missionary at *Nas-* }
sau, *Providence*, — — — } 50
67 Mr. — — — Missionary at *Har-* }
bour Island and *Eleuthera*, — — — } 50
68 Mr. — — — , Missionary at }
Exuma, — — — } 50
69 Mr. *Daniel Warner Rose*, Missionary at }
Long Island, — — — } 50
70 Mr. *Henry Jenkins*, Missionary at the }
Caicos, — — — } 50

AFRICA.

AFRICA.

- 71 Mr. *Philip Quaque*, Missionary, Cate-
chist and School-master to the Ne- } 50
groes on the Gold Coast, — —

NEW SOUTH WALES.

- 72 Mr. *C. Haddock*, Missionary at *Norfolk* } 50
Island, — — —
73 *William Richardson*, School-master, — 10
74 *Thomas Macqueen*, School-master, — 10
75 *Susanna Hunt*, School-mistress, — 10

The Society also continue to pay their former salaries to

- 76 Mr. *William Clark*, — — 20
77 Mr. *James Balfour*, as a superannuated }
Missionary under peculiar Circum- } 70
stances, — — —

Besides this, the Society are at considerable expence in furnishing Missionaries with books for a Library, and Bibles, Prayer-books, and small religious Tracts, to distribute among their people, as occasions require; and in Gratuities for extraordinary services. And as the Society generally receive from their Missionaries accounts of their proceedings, and of the state of their several Missions, it is thought proper to publish the following Abstract of such informations as were received from the Missionaries in the year 1799.

Newfoundland.

Newfoundland.

It appears by letters from Mr. Harris, the Missionary, and from the Committee for building a Church in St. John's, Newfoundland, that notwithstanding the Society had so liberally contributed to the accomplishing that desirable work, there remains yet much to be done, owing to various obstacles, some of them unavoidable and unforeseen. He says, that his Mission flourishes, and a sense of Religion increases. He has had five new Communicants since his last; has, in the year, baptised 41 children; married 14 couple; and buried 69 corpses. Having recommended Mr. Lionel Chancey to be School-master there, for the purpose of instructing the poorer sort of children, the Society have complied with his request.

The Rev. Mr. Jenner, Missionary at Harbor Grace, having declined returning to his Mission, on which the Society depended, they have used their endeavours to procure a successor, but as yet without success. They have been able however to supply another vacant Mission of Ferryland and Bay Bulls, by the appointment of Mr. John Dingle, who was strongly recommended to them for that purpose.

The

The Rev. Mr. Clinch, Missionary at Trinity, continues in the same faithful discharge of his duty, which is productive of an increasing attention, in his people, to Religious Duties. His year's Notitia stands thus: Baptisms 29; marriages 8; burials 17.

The Society having again taken under consideration the peculiar state of the Missions in Newfoundland, differing in several respects from those of the other Colonies, and finding the present Salaries inadequate to the increased expence of living, have judged it proper to augment the same to 100*l.* a year..

Nova Scotia.

The Rev. Mr. Stanfer, Missionary at Halifax, has acquainted the Society, that the ship Adriatic had arrived, after 17 weeks voyage, and the books which the Society sent had not been spoiled. The Rev. Mr. Houseal, Missionary to the Germans, died on the 9th of March, 1799, and, by the recommendation of the Governor and the Bishop, and with the desire of the people, the Rev. Mr. Wright, of Halifax, has succeeded him in that charge. That Congregation were originally all Germans, but are now so intermixed and intermarried with the other inhabitants, and so much used to English manners and language, that very few of them retain their own: at least,

least, they all speak English much better than they can German.

Mr. Stanfer's Notitia for half a year was; baptisms, 86 infants and 1 adult; marriages, 46; burials, 44. It was judged adviseable, on account of Mrs. Stanfer's ill health, that a voyage to England should be taken. He accordingly accompanied her here last summer, but returned back in the autumn. The Society have received the agreeable intelligence of their safe arrival at Halifax on the 11th of December last, after a very dangerous and long passage.

The Society have been favored with a letter from Sir John Wentworth, Governor of Nova Scotia, in which he gives this account of the Maroons settled at Preston, under the care of Mr. Gray.—That 60 of them had removed to Boydville, about 20 miles from Halifax, who are constant in their attendance on public worship, to whom Mr. Gray officiates every third Sunday, and to more than 100 white people. The Governor enclosed specimens of the handwriting of the Maroon scholars, (19 in number) who were examined in the Church on Easter Sunday last, and repeated the Catechism, Lord's Prayer, Creed, and Commandments, with admirable precision; and read the Lessons, and made their responses very correctly. They were to be encreased to 26 directly, and after-

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wards.

wards gradually, so as to have all instructed in time.

From Mr. Gray's letters it appears, that the whole number of Maroons, of all ages, amounts to 440. He hopes, as the Governor has subscribed liberally to it, that a convenient Church will soon be erected at Boydville. He acknowledges receiving a box of books from the Society. The Bibles, he says, may be made use of at present by many of the Maroon youth, who have made a progress, in every respect, answerable to the warmest expectations.

His two half-yearly Notitias are as follows: Baptisms, 15 white, 4 Maroon children, and 1 Maroon adult; marriages, 2 white and 1 Maroon couple; burials, 1 white and 2 Maroons. His second consisted of 11 baptisms, 7 white infants and 2 adults, and 2 Maroon infants; 1 marriage; 3 burials, 2 of them Maroon. Communicants at Preston, 7, and 9.

By a letter from Mr. King, Missionary at Rawdon, &c. the Society are informed of the safe arrival of the books which were sent out; that the Mission House is building on a lot of land of 163 acres, near the Church, some few of which have been cleared. The climate agrees with him, he likes his people, and they have a reciprocal regard for him.

No.

No very important alterations have arisen in any of the old Missions: the Missionaries continuing the same diligent exertions in their respective Cures.

An addition, indeed, has been made to the number of the Missions by the appointment of the Rev. Charles William Weeks, son of the present Missionary at Guysborough, to the care of Weymouth, being recommended thereto by the Bishop of Nova Scotia, and upon the representation, that the people had stipulated to provide a Glebe, a Parsonage House, and a Church, and to subscribe annually 30*l.* to the support of the Missionary; on which express condition only is the Mission to be continued, as the Bishop of Nova Scotia has signified to the people.

The Bishop of Nova Scotia, and all the Missionaries of the Province, agree in their representations of the prevalence of the enthusiastic and dangerous spirit among a Sect in that Province, called New Lights; whose Religion seems to be a strange jumble of New England Independency, and Behmenism. Formerly they were Pædobaptists, but, by a recent illumination, they have adopted the Anabaptist scheme; by which their number has been much encreased and their zeal inflamed. They have been more particularly troublesome in the parts about Annapolis, Granville, Wilmot, and Aylesford.

Both Methodist and New Light Teachers have, in their struggles for pre-eminence, excited among the people a pious frenzy. The former, for several weeks before and after Easter, held their meetings four times on Sundays, at Annapolis and had a Lecture every evening, which frequently continued till three in the morning. During these exercises, ignorant men and women, and even children under 12 years of age, were employed to pray, and exhort; calling aloud, *Lord Jesus, come down and shake these dry bones*. Groanings, screamings, roarings, tremblings, and faintings, immediately ensue, with a falling down, and rolling upon the floor, both sexes together. The New Lights, however, far exceed the Methodists, both in the extravagance of their conduct, and in the absurdity of their sentiments; for, to the aforementioned instances, they add Dreams, Visions, Revelations, Prophecies, and Trances. A rage for dipping, or total immersion, prevails over all the western counties of the province, and is frequently performed in a very indelicate manner, before vast collections of people. Several hundreds have been already re-baptised, and this plunging they deem to be absolutely necessary to the conversion of a sinner. On the Saturday preceding these solemnities, the Teacher is seated above the Congregation, with a number of select Brethren on lower benches, appointed to assist him. Before this Tribunal the people
are

are brought forward, (often by compulsion) to relate their experiences, and if they consent to be dipped they are commonly pronounced to be converted. People come together to these meetings from the distance of seventy miles, leaving their families often in distressed circumstances, and their plantations exposed to ruin. All order and decorum are despised by them. Fierce dissensions prevail among the most intimate; family government is dissolved; children are neglected, and become disobedient; and, notwithstanding the many wonderful conversions proclaimed abroad, there are very few instances to be found of any real reformation. It is true that they differ in their opinions, and what they disown when closely pressed, in one company, they boldly assert in another. They are, however, rigid Predestinarians; hold that all mankind were present, and actually sinned, with our primitive parents. After conversion they are not answerable for any sins which they commit, since it is the flesh, and not the spirit, which offends. Those who die in infancy they consign over to damnation. Many of them deny the resurrection, a future judgment, heaven and hell, though the Elect are to be happy, and the Reprobates miserable after death. Their discipline is democratic. The right of ordination, dismissal, &c. lies intirely with the Brethren. Their Teachers chiefly consist of very ignorant mechanics, and common labourers, who are too
lazy

lazy to work. Their political principles are equally dangerous with their religious. It is believed that the conductors of these people are engaged in the General Plan of a total Revolution in Religion and Civil Government. And it is a certain fact, that, *The Rights of Man, the Age of Reason, Volney on the Ruin of Empires, A false Representation of the French Revolution*, with scandalous invectives against all the Crowned Heads in Europe, and against the British Administration in particular, have been secretly handed about by professed New Lights.—This has occasioned the Bishop of Nova Scotia and the Missionaries a great deal of uneasiness and trouble, but they have exerted themselves to the utmost to keep their respective Congregations free from the contagion.

Mr James Manwairing is appointed Schoolmaster at Aylesford, and Mr. Theodore Val-leau at Westmorland.

New Brunswick.

The Bishop of Nova Scotia has acquainted the Society, that the parishes of Greenwich and Westfield have now two Churches fit for service, about 12 miles apart, and have lately procured a Glebe in the midway; but as it is not improved, and has no house, they have purchased for 300 *l.* an improved farm, with
a con-

a convenient house contiguous to the Glebe; which the Missionary, as soon as one can be found, is to have the use of till a Parsonage can be built; and they have entered into a bond engagement to pay him 30/. a year.

The Rev. Mr. Andrews, Missionary at St. Andrew's, assures the Society of his constant attention to his Mission, and wishes he could add, that a regard for Religion improved more than it does: but while an ignorant, distracted herd of unsent Teachers infest the extremity of his Mission, gaiety and inconsideration prevail in the interior parts. The need of increasing the number of regular Clergy is every day more seen and felt. He had baptised 71 infants and 3 adults, married 9 couple, and buried 3 corpses. Communicants in St. Andrew's, 40.

Mr. Beardsley and Mr. Dibblee each acknowledge the books which the Society sent them. The latter writes, that the performing Divine Service once a month at Prince William Town and Queenborough has had a good effect in rendering the people more serious, thoughtful, and sober, and more attentive to the observation of the Lord's Day. He does duty at Northampton every other Sunday. Lest all his letters should not have reached the Society, he sums up all his Notitias, during a series of five years, which
amount

amount to 284 baptisms of white, and 4 of black children, with 24 adults; 28 marriages; and 7 burials.

No material alteration in the state of the other Missions in this Province.

Canada.

The Rev. Mr. Stuart, Missionary at Kingston, in his letter of September 7, 1799, assures the Society of the great harmony subsisting between him and his parish, in which he has baptised 84 infants and 7 adults; married 9 couple; and buried 11 corpses. That, their Church is entirely finished, and has been furnished with a new set of books. That, in the space of fifteen months, he had been twice at York, the seat of their Government, (150 miles distant) and preached there during five weeks, on Sundays and week days. He had also gone up to the eastern part, as far as Cornwall, preaching and baptising in every township, where the people were disposed to assemble for the purpose; with whose behavior he was so well pleased, that he had promised to renew his visit. He has requested a supply of Indian Prayer-books, which the Society have sent him.

A letter has been received from the Rev. Mr. Doty, Missionary at William Henry, Lower Canada, dated October 14, 1799; in which he acquaints

acquaints the Society, that, for two years past, he has made excursions to other parts, particularly to a new and flourishing settlement, called St. Armand, about 90 miles distant, situated on Messiskoui Bay, on the east side of Lake Champlain. His first visit was in March 1798, when he preached twice to a serious and crowded audience, baptised 6 infants, and buried 1 adult. He was received with so much affection, that he promised to revisit them the ensuing summer, but was prevented by an injury he met with, by being overturned in his calash. He got to them, however, in January, remained with them twelve days, went some distance into the country, preached four times, baptised 13 infants, and administered the Sacrament to 11 Communicants. He supposes that St. Armand, which is 18 miles long and 4 broad, contains from 12 to 1500 souls, all Protestants, and a considerable part of the Church of England. They are very earnest to have a Missionary. For that purpose they have already subscribed 30*l.* a year, and it is in contemplation to erect a Church. Caldwell and Christie's Manor would be also benefitted by such an establishment, and would contribute what they could towards it. Caldwell's Manor lies on the west side of the Bay, at 4 miles distance, where he stopped a night, on his return, and part of two days, baptised 9 infants and 1 adult; married 1 couple; and buried 1 adult. He also made several visits

F

to

to Dorchester, 60 miles from William Henry, where he officiated, and baptised 15 children and 3 adults. And since the month of February he had been to the village of L'Assomption, about 10 leagues distant, and 7 from Montreal, where he read prayers, preached, administered the Sacrament, baptised 1 infant, and married 1 couple.

The state of his own parish affords nothing new, and this is the Notitia, viz. Baptisms, 73; marriages, 8; burials, 10, in and out of the parish, since the 2d of October, 1797. Actual Communicants, 51.

The Lord Bishop of Quebec has signified his wishes, that five Clergymen should be procured to undertake the care of some of these and other new settlements, for which they would have pecuniary assistance, both from Government and the Society.

Cape Breton.

By letters from Mr. Coffit, the Missionary, it appears, that in the course of the year he had baptised 31 infants, married 6 couple, and buried 6 corpses. Communicants, 41.

Bahamas.

His Excellency Governor Dowdeswell has communicated to the Society the unwelcome intelligence

intelligence of the death of the Rev. Mr. Neesh, who lately went out Missionary to Exuma, which happened on the 4th of December last. It is supposed that his death was occasioned by rather imprudently exposing himself to the badness of the weather while on board the vessel which conveyed him to Nassau. The Governor adds, that his loss to the community is a serious one, and every person who knew him must exceedingly regret it, and no one more than himself.

The Society have received information, by a letter from Mr. Rose, Missionary at Long Island, of his arrival there on the 17th of February, 1799. In a second letter, dated October 14, 1799, the following account is given of his Mission. That his Vestry have had a meeting, to consider of the affairs of the Church, when the following propositions—to contract with a person for the finishing of the Parish Church, with an enclosure round it—to petition the Assembly for a sum of money for the erection of a commodious Parsonage on the Glebe, and some other matters, were agreed upon and arranged. There had indeed been a sum of money advanced by the Legislature five years ago, to enable the Vestry to build a Church, and nothing is wanting but proper exertions in the Churchwardens to complete it. He is very anxious for this point,

being convinced that there can be no Religion in that country without a public edifice solely dedicated to the worship of God: the officiating in old uninhabitable houses takes off the solemnity of the service and the respect to the Ministers.

With regard to the Spiritual state of his Mission, Mr. Rose says that his baptisms, in the last year, had amounted to 38, 14 of whom were Whites; the remaining 24 consisted of Blacks, with Mulattoes, Mustees, and Duftees; 1 marriage, and 1 burial.

From the time of Mr. Fraser's death the Negroes have been misled by strange doctrines. They call themselves Baptists, the followers of St. John, and are not so happy and contented as those are in the West Indies, though every indulgence and humanity are exercised towards them by their masters. Their Preachers, (Black men) he fears, must be expelled from the country, as they are artful and designing, making a merchandize of Religion. One of them has been so impious as to assure the Negroes, and some Gentlemen on the island, that he has had a familiar conversation with the Almighty, and points out the place where he has seen him. He collects hundreds of the Negroes together, generally on Saturday nights, and if these meetings should not be soon put down by authority, the consequence may be dreadful. One of their tenets is, that as they
work

work for their masters, they may rob their masters. At certain times of the year they drive numbers of Negroes into the sea, and dip them, by way of baptism; for which they extort a dollar, or stolen goods. He hopes, however, that in a few months, by his earnest endeavors, he shall bring them over to a better way of thinking and acting, and to our worship; and when the Church is finished, he means to introduce psalm-singing more among them, as the Negroes are fond of hymns, &c. and are very musical. He finds it very difficult to prevail with his parishioners to come to the Lord's Supper. For six weeks, in order to encourage a School-master, he undertook the education of all the children that were offered to him; but he found it too laborious, and to interfere too much with his parochial duties, so that he was obliged to give it up. He still can repeat, with sincerity, that though it has occasioned him great trouble and anxiety to get the Rectory established on a respectable foundation, if a Missionary is not happy in that part of the world, it must be his own fault. He has requested some small religious Tracts, which the Society have sent him.

The Rev. Mr. Gordon, Missionary at Harbor Grace, who has diligently served the Society for seven years, has, for several good reasons, declined returning to his Mission.

The

The Society not having heard from Mr. Jenkins, the Missionary at Caicos, through the whole year, it is apprehended that some letters from him must have miscarried.

✂ The Society, from their first institution, taking into their serious consideration the absolute necessity there is, that those Clergymen, who shall be sent abroad, should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to testify their knowledge, as to the following particulars :

1. The age of the person.
2. His condition of life, whether single or married.
3. His temper.
4. His prudence.
5. His learning.
6. His sober and pious conversation.
7. His zeal for the Christian religion, and diligence in his holy calling.
8. His affection to the present Government.
9. His conformity to the doctrine and discipline of the Church of *England*.

And the Society request all persons concerned, that they recommend no man out of favor or affection,

affection, or any other worldly consideration, but with a sincere regard to the honor of Almighty God, and our blessed SAVIOR; as they tender the interest of the Christian Religion, and the good of mens souls.

But if any person should appear abroad in the character of a Clergyman of the Church of *England*, and disgrace that profession by improper behavior, the Society desire their friends to examine, if they can, into his *Letters of Orders*, and to inspect the list of the Missionaries annually published by the Society, by which it will be found, that he came thither without their knowlege; or if it should happen otherwise, they will, upon due information, *put away from them that wicked person.*

The

The Receipts and Payments on the GENERAL
ACCOUNT of the Society for the Year past,
stood thus at the Audit of the Society, on
the 31st Day of *January*, 1800.

R E C E I P T S.

	£.	s.	d.
By balance of last account - -	831	3	0
By benefactions and legacies -	445	16	11
By subscriptions and entrances	457	16	0
By dividends from the funds -	3131	5	11
By annuity from <i>Antony Barnes's</i> } estate, - - - - - }	20	0	0
By rent of estates this year -	91	15	10
By Mrs. <i>Hanmer's</i> legacy - -	5	5	0
	<u>£. 4983</u>	<u>2</u>	<u>8</u>

P A Y M E N T S.

	£.	s.	d.
To Salaries and Gratuities to Missionaries, Catechists, and School-masters, - - - }	2491	16	8
To Officers salaries, - - -	290	0	0
To a year's annuity to <i>Ann</i> <i>Rowland</i> , - - - }	19	19	4
To books sent abroad, - - -	40	13	6
To the purchase of 500 <i>l.</i> Re- duced Annuities, - - - }	271	17	6
To printing and dispersing the Anniversary Sermon, Sta- tionary, Packets and Letters, Law charges, the Hire of a Room for the Meetings of the Society, and other inci- dental charges, - - - }	355	6	10
To balance in the Treasurer's hands, - - - - }	1513	8	10
	£. 4983	2	8

A LIST of the MEMBERS

The Society for the Education of

the Blind in the City of London

and in the County of Middlesex

in the Year 1851

as published by the Society

in the Year 1851

at the Office of the Secretary

in the Year 1851

at the Office of the Secretary

in the Year 1851

at the Office of the Secretary

in the Year 1851

at the Office of the Secretary

in the Year 1851

A LIST of the
MEMBERS

OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Time of
Admission.

1800 HIS Highness Prince *William* of
Gloucester.

A

1777 THE Right Reverend *Lewis* Lord
Bishop of *St Asaph.*

1758 The Rev. *East Apthorp*, D. D. Preben-
dary of *St. Paul's.*

1783 Mr. *Paul Agutter*, of the City of *London*,
Merchant.

G 2

The

Time of
Admission.

B

1751 **T**HE Right Reverend *Charles* Lord Bishop of *Bath and Wells*.1797 The Right Reverend *Folliott*, Lord Bishop of *Bristol*.1765 *Richard Bulkeley*, Esq; Secretary of the Province of *Nova Scotia*.1766 The Rev. *John Benson*, D. D. Prebendary of *Canterbury*.1766 The Rev. *Walter Bagot*, A. M. Rector of *Blythfield*, *Staffordshire*.1767 The Rev. *William Bell*, D. D. Prebendary of *Westminster*.1772 The Rev. *Jonathan Boucher*, A. M. Vicar of *Epsom*, *Surry*.1777 *John Brathwaite*, Esq;1777 The Rev. *Henry Bathurst*, LL. D. Prebendary of *Durham*.1777 The Rev. *Andrew Burnaby*, D. D. Vicar of *Greenwich*, *Kent*.1782 The Rev. Sir *Thomas Broughton*, Bart. of *Broughton* in *Staffordshire*.1782 *John Bacon*, Esq; Receiver of the First Fruits.1784 *John Burbidge*, Esq; of *Cornwallis* in *Nova Scotia*.1786 The Rev. *George Barrington*, A. M.1786 The Rev. *John Burrough*, D. D. Prebendary of *Lincoln*.1787 *Jacob Bryant*, Esq; F. R. S.

The

Time of
Admission.

- 1788 The Rev. *William Lloyd Baker*, A. M. of
Stout's Hill, Gloucestershire.
- 1789 The Rev. *William Bingham*, D. D. Arch-
deacon of *London.*
- 1789 The Rev. *Benjamin Blayney*, D. D. Canon
of *Christ Church, Oxford.*
- 1793 The Rev. *John Frederic Browning*, D. D.
Rector of *Titchwell, Norfolk.*
- 1793 *John Butler Butler*, Esq; one of His
Majesty's Council at *Halifax, Nova*
Scotia.
- 1794 *Sampson Salter Blowers*, Esq; Chief Jus-
tice of *Nova Scotia.*
- 1796 *Alexander Brymer*, Esq; one of His Ma-
jesty's Council at *Halifax, Nova Scotia.*

C.

- 1775 **T**HE Most Reverend *John* Lord Arch-
bishop of *Canterbury*, President.
- 1785 The Hon. and Right Reverend *Edward*
Lord Bishop of *Carlisle.*
- 1788 The Right Reverend *William* Lord Bishop
of *Chester.*
- 1789 The Right Reverend *John* Lord Bishop
of *Chichester.*
- 1779 *Richard Clark*, Esq; Chamberlain of the
City of *London.*
- 1779 The Rev. *William Conybeare*, D. D. Rector
of *St. Botolph, Bishopsgate.*

The

Time of
Admission.

- 1783 The Rev. *Charles Cooper*, D. D. Prebendary of *Durham*.
 1789 The Rev. *Roger Clough*, Rector of *Thakeham*, *Sussex*.
 1792 The Rev. *William Crawford*, A. M. Archdeacon of *Caermarthen*.
 1794 The Rev. *George Cope*, A. M. Prebendary of *Hereford*.
 1800 The Rev. *Thomas Causton*, M. A. Prebendary of *Westminster*.

D.

- 1762 THE Hon. and Right Reverend *Shute* Lord Bishop of *Durham*.
 1771 The Most Reverend *Robert* Lord Archbishop of *Dublin*.
 1794 The Hon. and Right Reverend *William* Lord Bishop of *St. David's*.
 1777 *Brampton Gurdon Dillingham*, Esq; *Grun-disburgh*, *Suffolk*.
 1777 *Philip Debaney*, Esq;
 1777 The Rev. *Henry Jerome de Salis*, D. D. Chaplain in Ordinary to His Majesty.
 1778 The Rev. *Thomas Dampier*, D. D. Dean of *Rochester*.
 1778 The Rev. *John Drake*, LL. D. Rector of *Amersham*, *Bucks*.
 1779 The Rev. *William Dodwell*, A. M.
 1779 The Rev. *Charles Daubeney*, A. M. Fellow of *Winchester College*.

The

Time of
Admission.

- 1784 The Rev. *Thomas Drake*, D. D. Vicar of
Rockdale, Lancashire.
1785 The Rev. *Jonathan Davies*, D. D. Provost
of *Eton College.*
1787 *Cornelius Denne*, Esq;
1797 The Rev. *Henry Dymock*, M. A. Rector
of *St. Edmund the King, London.*
1798 The Rev. *Daniel Francis Durand*, A. M.
Dean of *Guernsey.*

E.

- 1776 THE Right Reverend *Henry Lord*
Bishop of *Exeter.*
1780 The Honorable and Right Reverend
James Lord Bishop of *Ely.*
1793 The Right Hon. *Sampson Lord Eardley.*
1778 The Rev. *Stephen Eaton*, A. M. Rector of
St. Ann's, Sobo.
1785 The Rev. *John Eveleigh*, D. D. Provost
of *Oriel College, Oxford.*
1786 The Rev. *John Ekins*, D. D. Dean of
Salisbury.

F.

- 1749 THE Rev. *John Fountayne*, D. D. Dean
of *York.*
1758 *Thomas Edwards Freeman*, Esq; of *Batf-*
ford, Gloucestershire.
1769 The Rev. *Robert Poole Finch*, D. D. Pre-
bendary of *Westminster.*

John

Time of
Admission.

- 1775 *John Frere, Esq; Roydon, Norfolk.*
 1775 *Mr. William Fowle, Red Lion Square.*
 1778 *The Rev. James Falconer, D. D. Arch-
deacon of Derby.*
 1783 *Lieutenant - General Edmund Fanning,
LL. D. Lieutenant-Governor of St.
John's Island.*
 1785 *The Rev. John Foley, A. M. Rector of
Christ-Church, Spitalfields.*
 1786 *The Rev. Henry Ford, LL. D. Principal
of Magdalen Hall, Oxford.*
 1787 *The Rev. John Fisher, D. D. Canon of
Windsor.*
 1788 *Sir Francis Ford, Bart.*
 1797 *The Rev. Charles Fynes, LL. D. Pre-
bendary of Westminster.*
 1800 *John Foster, Esq; Lincoln's Inn.*

G.

- 1778 **T**HE Right Reverend *Richard Lord
Bishop of Gloucester.*
 1752 *The Rev. John Gooch, D. D. Prebendary
of Ely.*
 1772 *The Rev. Samuel Glaspe, D. D. Chaplain
in Ordinary to His Majesty.*
 1777 *Sir Philip Gibbes, Bart.*
 1779 *The Rev. Edmund Garden, Minister of St.
Botolph, Aldersgate.*
 1784 *The Rev. Charles de Guiffardiere, Preben-
dary of Salisbury.*

The

Time of
Admission.

- 1786 The Rev. *Thomas Gisborne*, M. A. of
Yoxhall Lodge, Staffordshire.
1788 *John Goodeve*, Esq;
1792 The Rev. *George Gaskin*, D. D. Rector
of *St. Bennet, Gracechurch.*
1794 *Francis Gosling*, Esq;
1798 The Rev. *Joseph Goodall*, D. D.
1799 Vice-Admiral *James Gambier*, Esq;

H.

- 1773 THE Right Rev. *John* Lord Bishop of
Hereford.
1765 The Right Honorable *Thomas Harley*,
Alderman of *London.*
1771 The Rev. *Anthony Hamilton*, D. D. Arch-
deacon of *Colchester.*
1774 The Rev. *Reginald Heber*, A. M. Rector
of *Malpas, Cheshire.*
1779 The Rev. *George Watson Hand*, A. M.
Vicar of *St. Giles's, Cripplegate.*
1780 *Samuel Hawkins*, Esq;
1783 The Rev. *John Hallam*, D. D.
1793 *Thomas Bayley Howell*, Esq; Barrister at
Law.
1796 The Rev. *Robert Holmes*, D. D. Canon of
Christ Church, Oxford.
1797 The Rev. *Aaron Hole.*
1797 The Rev. *Thomas Hughes*, M. A. Pre-
bendary of *Westminster.*
1799 Mr. *John Hill*, Merchant.

H

The

Time of
Admission.

I.

- 1768 **T**HE Right Rev. *Charles Inglis*, D. D.
Bishop of *Nova Scotia*.
- 1775 Sir *John Johnson*, Bart. His Majesty's
Superintendent General and Inspector
General of the *Indians* in *America*.
- 1779 The Rev. *Cyril Jackson*, D. D. Dean of
Christ-Church, Oxford.
- 1780 *Robert Jenner*, Esq;
- 1784 The Rev. *James Jones*, D. D. Arch-
deacon of *Hereford*.
- 1788 The Rev. *William Jackson*, D. D. Canon of
Christ Church, Oxford.
- 1797 *George James*, Esq;

K.

- 1765 **W**ILLIAM *Knox*, Esq;
- 1774 The Rev. Sir *Richard Kaye*, Bart.
L. L. D. Dean of *Lincoln*.
- 1778 The Rev. *Matthew Kenrick* LL. D. Rector
of *Bleckingley, Surry*.
- 1792 The Rev. *Walker King*, D. D. Prebendary
of *Peterborough*.
- 1792 *John King*, Esq;

L.

- 1767 **T**HE Right Reverend *Beilby* Lord
Bishop of *London*.
- 1775 The Honorable and Right Reverend *James*
Lord Bishop of *Lichfield and Coventry*.
The

Time of
Admission.

- 1786 The Right Reverend George Lord Bishop
of Lincoln.
- 1764 The Rev. John Lynch, LL. D. Preben-
dary of Canterbury.
- 1772 The Rev. John Law, D. D. Archdeacon
of Rochester.
- 1773 Bennett Langton, Esq; Langton, Lincoln-
shire.
- 1781 Mr. Charles Lawson, of Manchester.
- 1783 The Rev. John Lockman, D. D. Canon
of Windsor,
- 1788 Edward Lloyd, Esq; of Penylan, Denbigh-
shire.
- 1788 John Daniel Lucadou, Esq; Merchant in
the City of London.
- 1795 The Rev. Charles Peter Layard, D. D.
F. R. S. Dean of Bristol.
- 1797 George Leonard, Esq; of New Brunf-
wick.
- 1797 The Rev. George William Lukin, LL. D.
Dean of Wells.

M.

- 1788 *M*argaret Professor of Divinity, Cam-
bridge, John Mainwaring, D. D.
- 1798 Margaret Professor of Divinity, Oxford,
Septimus Collinson, D. D.

Time of
Admission.

- 1778 *Charles Marshall*, Esq; of *Pampisford*, *Cambridgehire*.
- 1782 The Rev. *John Moore*, LL. B. Rector of *St. Michael Bassishaw*, *London*.
- 1786 The Rev. *Lewis Mercier*, Minister of the *French London Church* in *Thread-needle-street*.
- 1787 The Rev. *George Markham*, A. M. Chancellor of *York*.
- 1788 The Rev. *Spencer Madan*, A. M. Canon Residentiary of *Lichfield*.
- 1789 *Langford Millington*, Esq;
- 1791 The Rev. *Henry William Majendie*, D. D. Canon Residentiary of *St. Paul's*.
- 1792 *Matthew Mountague*, Esq;
- 1793 The Rev. *Charles Moss*, D. D. Canon Residentiary of *St. Paul's*.
- 1794 *Paul Le Mesurier*, Esq; Alderman of the *City of London*.
- 1796 The Rev. *Robert Markham*, M. A. Archdeacon of *York*.
- 1796 The Rev. *Henry Forster Mills*, A. M. Prebendary of *York*.
- 1796 The Rev. *George Moore*, A. M. Prebendary of *Canterbury*.
- 1798 *Peter Le Mesurier*, Esq; Governor of the *Island of Alderney*.
- 1798 The Rev. *Streynsham Master*, M. A. Rector of *Croston*, *Lancashire*.

THE

Time of
Admission.

N.

- 1792 **T**HE Right Reverend *Charles* Lord
Bishop of *Norwich*.
1766 Sir *Roger Newdigate*, Bart.
1775 The Rev. *Richard Nicoll*, D. D. Chancel-
lor of *Wells*.
1785 *Evan Nepean*, Esq; Secretary to the *Ad-
miralty*.
1789 The Rev. *John Napleton*, D. D. Canon
Residentiary of *Hereford*.

O.

- 1767 **T**HE Rev. *Newton Ogle*, D. D. Dean
of *Winchester*.
1779 The Rev. *Arthur Onslow*, D. D. Dean of
Worcester.
1782 *Henry Hoyle Oddie*, Esq; Solicitor in
Chancery.

P.

- 1772 **T**HE Right Reverend *Spencer* Lord
Bishop of *Peterborough*.
1764 The Rev. *Charles Poyntz*, D. D. Pre-
bendary of *Durham*.
1765 The Rev. *William Parker*, D. D. Rector of
St. James, Westminster.

The

Time of
Admission.

- 1781 *Peter Perchard*, Esq; Alderman of the
City of *London*.
1782 The Rev. *Baptist Proby*, D. D. Dean of
Lichfield.
1784 The Rev. *Robert Price*, L. L. D. Preben-
dary of *Durham*.
1785 Sir *William Pepperell*, Bart.
1788 The Rev. *Thomas Pearce*, D. D. Preben-
dary of *Chester*.
1789 The Rev. *Joseph Holden Pott*, A. M.
Archdeacon of *St. Alban's*.
1790 The Rev. *William Pearce*, D. D. Dean of
Ely.
1792 The Rev. *Phineas Pett*, D. D. Student
of *Christ-Church, Oxford*.
1793 *James Allan Park*, Esq; Barrister at Law.
1799 The Rev. *John Hayes Petit*, M. A.

Q.

- 1795 THE Right Reverend *Jacob*, Lord
Bishop of *Quebec in Canada*.

R.

- 1776 THE Right Honorable the Earl of
Radnor.
1777 The Right Reverend *Samuel* Lord Bishop
of *Rochester*.

Regius

Time of
Admission.

- 1772 *Regius* Professor of Divinity, Cambridge,
Richard Watson, D. D.
1783 *Regius* Professor of Divinity, Oxford, *John*
Lord Bishop of Oxford.
1779 *Jesse Russell*, Esq;
1784 The Rev. *Houstone Radcliffe*, D. D. Pre-
bendary of *Canterbury*.
1789 The Rev. *Durand Rhudde*, D. D. Chap-
lain in Ordinary to His Majesty.

S.

- 1769 **T**HE Right Reverend *John* Lord Bi-
shop of *Salisbury*.
1780 The Right Hon. Sir *John Skynner*, Knt.
1771 *William Stevens*, Esq; Treasurer to Queen
Anne's Bounty.
1776 The Rev. *Samuel Smith*, LL. D. Preben-
dary of *Westminster*.
1781 The Rev. *John Strachey*, LL. D. Archdea-
con of *Suffolk*.
1781 *John Swale*, Esq;
1785 The Rev. *John Sturges*, D. D. Chancellor
of *Winchester*.
1785 *Granville Sharp*, Esq;
1790 Sir *Thomas Andrew Strange*, Knt. Re-
corder of *Madras*.
1790 The Rev. *R. D. Shackelford*, D. D. F. R. S.
Vicar of *St. Sepulchre's*, London.
1799 The Rev. *Peter Sandiford*, M. A. Rector
of *Fulmonston*, Norfolk.

The

Time of
Admission.

T.

- 1766 **T**HE Rev. *Edward Tew*, A. M. Fellow
of *Eton College*.
 1786 The Rev. *James Trebeck*, A. M. Chaplain
in Ordinary to His Majesty.
 1791 The Rev. *Joseph Turner*, D. D. Dean of
Norwich.
 1791 *Robert Thornton*, Esq; *Clapham*.

V.

- 1776 **T**HE Reverend *William Vyse*, LL. D.
Canon Residentiary of *Lichfield*.
 1779 The Rev. *William Vincent*, D. D. Chaplain
in Ordinary to His Majesty, and Sub-
Almoner.
 1798 The Rev. *William Van Mildert*, A. M.
Rector of *St. Mary-le-Bow, London*.

W.

- 1770 **T**HE Honorable and Right Reverend
Brownlow Lord Bishop of *Winchester*.
 1775 The Right Reverend *Richard* Lord Bishop
of *Worcester*.
 1764 The Rev. *George Wollaston*, D. D.
 1781 The Rev. *Francis Wollaston*, LL. B. Pre-
centor of *St. David's*.
 1784 The Rev. *Edward Wilson*, D. D. Rector
of *Ashurst, Sussex*.
 1790 The Rev. *Thomas Willis*, LL. D. Rector
of *St. George's, Bloomsbury*.

Sir

Time of
Admission.

- 1792 Sir *John Wentworth*, Bart. Lieutenant-
Governor of *Nova Scotia*.
1796 The Rev. *Henry Whitfeld*, D. D. F. R. S.
Rector of *St. Margaret's, Lothbury*.
1796 *Brook Watson*, Esq; Alderman of the
City of *London*.
1797 The Rev. *William Philip Warburton*, M. A.
Vicar of *Lydde, Kent*.
1798 The Hon. Vice-Admiral *William Waldegrave*.
1800 The Rev. *John Wheler*, LL. B. Preben-
dary of *Westminster*.

Y.

- 1756 **T**HE Most Reverend *William Lord*
Archbishop of *York*, Lord Almoner.

I

M E M B E R S

Members by Chapter

- 1 The Archbishop of Canterbury
- 2 The Bishop of London
- 3 The Bishop of Ely
- 4 The Bishop of Exeter
- 5 The Bishop of Bath and Wells
- 6 The Bishop of Winchester
- 7 The Bishop of Hereford
- 8 The Bishop of Worcester
- 9 The Bishop of Gloucester
- 10 The Bishop of Salisbury
- 11 The Bishop of Oxford
- 12 The Bishop of Coventry and Lichfield
- 13 The Bishop of Leicester
- 14 The Bishop of Lincoln
- 15 The Bishop of Peterborough
- 16 The Bishop of Norwich
- 17 The Bishop of St. Edmundsbury and Ipswich
- 18 The Bishop of St. Albans
- 19 The Bishop of London
- 20 The Bishop of Ely
- 21 The Bishop of Exeter
- 22 The Bishop of Bath and Wells
- 23 The Bishop of Winchester
- 24 The Bishop of Hereford
- 25 The Bishop of Worcester
- 26 The Bishop of Gloucester
- 27 The Bishop of Salisbury
- 28 The Bishop of Oxford
- 29 The Bishop of Coventry and Lichfield
- 30 The Bishop of Leicester
- 31 The Bishop of Lincoln
- 32 The Bishop of Peterborough
- 33 The Bishop of Norwich
- 34 The Bishop of St. Edmundsbury and Ipswich
- 35 The Bishop of St. Albans

MEMBERS by Charter.

- 1 THE Archbishop of *Canterbury*.
- 2 The Archbishop of *York*.
- 3 The Bishop of *London*.
- 4 The Bishop of *Ely*.
- 5 The Lord Almoner.
- 6 The Dean of *Westminster*.
- 7 The Dean of *St. Paul's*.
- 8 The Archdeacon of *London*.
- 9 { The Two Regius Professors { of Divinity in
The Two Margaret Professors { *Oxford* and
Cambridge.

LADIES' Annual Subscribers.

HER Royal Highness the Duchess of Gloucester.

The Countess of Euston.

The Countess of Derby.

The Countess of Cardigan.

The Countess Spencer.

The Countess Waldegrave.

The Countess of Clanbrassil.

The Baroness Bagot.

The Honorable Mrs. Anne Talbot.

The Hon. Mrs. Mary Leigh.

Mrs. Palmer.

Mrs. Eleanor Frere.

Mrs. Lonsdale, of Barham Hall, Cambridgeshire.

Mrs. Elizabeth Bagot.

Mrs. Allen.

Mrs. Collinson.

Mrs. Elizabeth Hopkins, of Windsor.

Mrs. Wray, of Newton Kyme.

Mrs. Rebecca Watson.

A LIST

A LIST of the
BISHOPS, DEANS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Anno.

- 1701 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
- 1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.
- 1703 The Lord Bishop of *Sarum*, Dr. *Burnet*.
- 1704 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Hough*.
- 1705 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.
- 1706 The Lord Bishop of *St. Asaph*, Dr. *Beve-*
ridge.
- 1707 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.
- 1708 The Lord Bishop of *Chester*, Sir *William*
Dawes.
- 1709 The Lord Bishop of *Norwich*, Dr.
Trimnel.

1710

- 1710 The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
1711 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1712 The Lord Bishop of *Ely*, Dr. *Moore*.
1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
1714 The Lord Bishop of *Clogher*, Dr. *Ash*.
1715 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
1717 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1718 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1719 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1720 The Reverend Dr. *Waddington*.
1721 The Lord Bishop of *Bristol*, Dr. *Bolter*.
1722 The Reverend Dr. *Waugh*, Dean of *Glocester*.
1723 The Lord Bishop of *Ely*, Dr. *Greene*.
1724 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
1725 The Lord Bishop of *Glocester*, Dr. *Wilcocks*.
1726 The Lord Bishop of *Norwich*, Dr. *Leng*.
1727 The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
1728 The Lord Bishop of *Hereford*, Dr. *Egerton*.
1729 The Reverend Dr. *Pearce*.

A List of the Preachers.

71

- 1730 The Reverend Dr. *Denne*, Archdeacon of *Rochester*.
1731 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.
1732 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Smallbrooke*.
1733 The Reverend Dr. *Maddox*, Dean of *Wells*.
1734 The Lord Bishop of *Chichester*, Dr. *Hare*.
1735 The Reverend Dr. *Lynch*, Dean of *Canterbury*.
1736 The Lord Bishop of *St. David's*, Dr. *Clagget*.
1737 The Lord Bishop of *Bangor*, Dr. *Herring*.
1738 The Lord Bishop of *Bristol*, Dr. *Butler*.
1739 The Lord Bishop of *Glocester*, Dr. *Benson*.
1740 The Lord Bishop of *Oxford*, Dr. *Secker*.
1741 The Rev. Dr. *Stebbing*, Chancellor of *Sarum*.
1742 The Lord Bishop of *Chichester*, Dr. *Mawson*.
1743 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1744 The Reverend Dr. *Bearcroft*, Secretary of the Society.
1745 The Lord Bishop of *Bangor*, Dr. *Hutton*.
1746 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
1747 The Lord Bishop of *St. Asaph*, Dr. *Lisle*.
1748 The Reverend Dr. *George*, Dean of *Lincoln*.
1749 The Lord Bishop of *St. David's*, Dr. *Trevor*.

1750

- 1750 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1751 The Lord Bishop of *Carlisle*, Dr. *Osbal-*
diston.
1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St. Asaph*, Dr. *Drum-*
mond.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield* and *Coventry*,
Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Glocester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester*, Dr. *Ash-*
burnham.
1761 The Lord Bishop of *Landaff*, Dr. *Newcome*.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.
1763 The Lord Bishop of *Bangor*, Dr. *Egerton*.
1764 The Lord Bishop of *Peterborough*, Dr.
Terrick.
1765 The Lord Bishop of *Norwich*, Dr. *Yonge*.
1766 The Lord Bishop of *Glocester*, Dr. *War-*
burton.
1767 The Lord Bishop of *Landaff*, Dr. *Ewer*.
1768 The Lord Bishop of *Lincoln*, Dr. *Green*.
1769 The Lord Bishop of *Bristol*, Dr. *Newton*.
1770 The Lord Bishop of *Exeter*, Dr. *Keppel*.
1771 The Lord Bishop of *Oxford*, Dr. *Lowth*.

- 1772 The Lord Bishop of *St. David's*, Dr. *Moss*.
1773 The Lord Bishop of *St. Asaph*, Dr. *Shipley*.
1774 The Lord Bishop of *Carlisle*, Dr. *Law*.
1775 The Lord Bishop of *Landaff*, Dr. *Barrington*.
1776 The Lord Bishop of *Peterborough*, Dr. *Hinchliffe*.
1777 His Grace the Lord Archbishop of *York*, Dr. *Markham*.
1778 The Lord Bishop of *Worcester*, Dr. *North*.
1779 The Lord Bishop of *St. David's*, Dr. *Yorke*.
1780 The Lord Bishop of *Rocheſter*, Dr. *John Thomas*.
1781 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Richard Hurd*.
1782 The Lord Bishop of *Bangor*, Dr. *John Moore*.
1783 The Lord Bishop of *Cheſter*, Dr. *Beilby Porteus*.
1784 The Lord Bishop of *Oxford*, Dr. *John Butler*.
1785 The Lord Bishop of *Exeter*, Dr. *John Roſs*.
1786 The Lord Bishop of *Lincoln*, Dr. *Thomas Thurlow*.
1787 The Lord Bishop of *Bangor*, Dr. *John Warren*.

- 1788 The Lord Bishop of *Lichfield and Coventry*, Dr. *James Cornwallis*.
1789 The Lord Bishop of *Gloucester*, Dr. *Samuel Hallifax*.
1790 The Lord Bishop of *Norwich*, Dr. *Lewis Bagot*.
1791 The Lord Bishop of *Oxford*, Dr. *Edward Smallwell*.
1792 The Lord Bishop of *Lincoln*, Dr. *George Prettyman*.
1793 The Lord Bishop of *Salisbury*, Dr. *John Douglas*.
1794 The Lord Bishop of *Chester*, Dr. *William Cleaver*.
1795 The Lord Bishop of *Rochester*, Dr. *Samuel Horsley*.
1796 The Lord Bishop of *Gloucester*, Dr. *Richard Beadon*.
1797 The Lord Bishop of *Norwich*, Dr. *Charles Manners Sutton*.
1798 The Lord Bishop of *Carlisle*, Dr. *Edward Vernon*.
1799 The Lord Bishop of *Peterborough*, Dr. *Spencer Madan*.
1800 The Lord Bishop of *Exeter*, Dr. *Henry Reginald Courtenay*.

The



The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the sum of* *to*
be raised and paid by and out of all my ready money, plate, goods, and personal effects, which by law I may or can charge with the payment of the same (and not out of any part of my lands, tenements, or hereditaments) and to be applied towards carrying on the charitable purposes for which the said Society was incorporated.

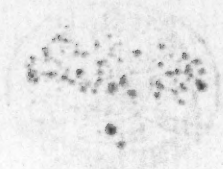
The above Form is necessary, as the Society cannot by law be intitled to any legacies which are ordered to be raised, or paid out of lands, or real estates.

The Rev. *William Morice*, D. D. No. 53, *Gower-Street, Bedford-Square*, is their SECRETARY; to whom all letters on the Society's business are to be directed.

And *Calvert Clapham*, Esq; No. 10, *Duke-Street, Westminster*, is their TREASURER.

Mr. *John Doggett*, No. 174, *Oxford Street*, is their MESSENGER, who is authorised to receive the annual subscriptions of the Members.





Br. 23.

DR. STEBBING'S

S E R M O N

ON THE LATE

GENERAL FAST.